A Lesson

of thee Incarnatyon of Christe/that he toke his humanite in, & of the Blessed Vyrgyn: made thee twentye daye of June by John Hoper.

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M. D. XLIX.

Roma. ix.

Christ is of the fathers concerninge the flesche.

¶ A daylye prayer to be sayde before the Lesson.

O Y eternal and most mercyfull God: whose worde is thee lyghte vnto oure steppes, and the lanterne vnto oure fete. We moste humble beseche the, to illuminat our myndes, that we maye vnderstand the misteryes conteyned [redacted] holye lawe. And into the same selfe thynge that we godlye vnderstande, we may be vertuouslye tranſformed, so that of no parte, we offende thy hygh Maiestie, throughe oure Sauiour Jesus Christe.

SO BE IT.

¶ A Preface

Seynge we bee euen so appoynted by the ordinaunce of God, to lyue, and take the experience and daunger of thee laste tyme, in the whyche (as thee scripture sayth) the iniquite shall abound and the trewe knowledge of God so obscured, that skarse the sonne of man (whe he cometh) shall fynde any fayth vpon the yearth: it is the office of all Christians, and especially of soche as teache thee woorde of God, not onelye too remoue and take awaye false and pernycious Doctrine, and then to plante the truerh: But also in tyme to croppe and cutte of the sprygynge,

and towardlye euyls, before they be full rype, leaſt they ſhulde oppreſſe and kepe vnder the doctryne of truth.

Amonge all other pernycyouſe Doctryne, contrarye vnto thee truthe, there is one mooſte peſtylente and daungerous, whych denyeth Jeſus of Nazareth oure Sauioure, to haue receaued hys humanyte and manhede of thee bleſſed and holy vyrgyn Mary, and ſuppoſeth, eyther he brought hys humanyte wythe hym from heauen, or elſe he toke it of ſome other, then of her. For aſmoche therefore as thys vngodlye opynyon, crepte not onelye into thee Churche, imiedyatlye after thee Apoſtelles, but alſo thee ſame (beynge buryed and condempned by thee Scripture) in oure miſerable, and mooſte perylouſe tyme

is

is gotten into the hartes of ma-
nye: for whome Christe in hys
humanyte shedde hys precyouse
bloude, and some it holdethe in
trouble, and perplexite of consci-
ence: too confyrme and helpe thee
well perswaded in the Christy-
an and Catholyke fayth, and al-
so too call agayne (yf god wyll)
suche as be gone: I purpose too
intreate and reason thys matter
of christes incarnatyon at large,
that thee truethe maye as ryghte
is in thys case, take heare pla-
ce.

Nothynge else in thys preface I
demaūde, but that the christyane
reader tarye wythe thee truethe,
and not to be offended thoughe
in thys tyme, manye errroures
(vppon the begynnynge of thee
Reformation of trew religyon in
thys realme) dayly be broughte

in, seynge it was so in thee Apo-
stelles tyme by thee crafte of thee
deuyl, that men by the dyuersyte
of opynyons troubled the trueth
of the gospel. Whiche was, as is
done, to proue the faythful. Now
therfore to the matter, in the why
ch I wyl observe this ordre. First
I wyll shewe, out of the olde Te-
staemente, and thee newe, that
Christe tore hys humany-
te of the blessed virgin:
afterwardes I wyl
answere to the
obiectiõs of
the cõtra-
ries.

Reasons

Reasons out of the olde Testament.

The fyrste is the promise of god vnto Adam and Eue: Gene iii. that the sede of a womã shuld breake thee Serpentes hed. Thys promyse was spoken of christ, for he solye and only brake the Serpētes hed, that is to saye: destroyed thee worckes of the deuyll satysfyed for synne and ouercame it, and also thee worlde, hell, and thee Deuyll, and sette God and manne at one, removynge thee occasyon of Enmitye, and the Enmitye it selfe in hys precyous bloude. Breakynge the wrytynges of oure condempnatyon

vpon the crosse, Ephe.ii. and this oure Sauyoure and peace maker is called thee sede of a woman. The whyche worde alone were suffycyente too confounde the contrarye parte, that sayethe chrisse toke not thee substaunce of hys humanyte of thee blessed Vyrgyn. Where so euer ye fynde thys worde, thee sede of a woman in thee holye scrypture, ye shall see alwayes it is taken for thee chylde, and byrthe that hathe of thee substaunce of hys mother: and not for anye thynge that passethe thorroughe thee mother, as thee water passethe thorroughe a pype: But that parte of the mothers substaunce dothe concurre, and necessaryelye is requyred to the procreatyon of thee chylde as all Physicke holdethe

And

And thys waye wroughte God almyghtye the humanyte of hys onlye sonne oure Sauyoure Jesus of Nazarethe, wythoute thee knowledge of man, vsynge thee blessed virgine by the operatyon of the holye Ghoste to conceyue and brynge forthe thys blessed sede, which was made of her, and toke the oryginall of hys humanyte of, and in her, by the operatyon of the holy Ghoste, and neyther noryshed in her wombe, neyther broughte forthe she, the humanite of Christ, as a thyng that God hadde geuen Christe from heauen, or elles from some other where, but noryshed in her, and broughte forthe the blessed sede, that God hadde made by his holye poure, of her owne substaũce. Other elles were thys promyse false, thee sede of a woman shall

breake

breake the serpentes heade. It is no sede of a womã, nor hathe any thynge to do to be called thee sede of a woman, that neuer taketh oughte of a woman. But God doethe warraunte, that he, that shall breake the Serpentes head shall be thee sede of a woman. Yf it bee true (as it can not bee false) that thee Serpentes heade is broken: whoo can denye but that it is broken by thee sede of a woman. That is, by hym that toke hys humanyte of the womannes substaunce. Men muste beware, they be not deceyued in thys case wyth allegoryes, and wronge interpretacyon of thee worde: but playnelye make answere, Christe is thee sede of a woman, and not a thynge that passed thorroughe her, nor was partetaker of her nature. For then shoulde she not

haue

haue brought forthe her sonne, but such a sonne as she knewe nether father neyther mother of.

Other promyses made God vnto Abraham and vnto Jacob of thee same sede. Too Abraham Gene. xxii. In thy sede shall they saye all the nacyons of the earthe to be blessed. Vnto Jacob, Gene. xxvi. god saith thus: In thy sede shall al the people of the world be blessed. Here agayne we se christe called the sede: for none other purpose doutelesse, but onelye too take away al suspectiō and dout, that thee worlde myghte haue of hys humanyte. And leaste the worlde myghte haue sayde, as nowe a dayes (the more pytye) manye doeth saye, we beleue that Chrystie is of thee sede of thee fathers, but he brought that sede wythe hym from heauen, or elles

wroughte

wroughte thee same sede, and made it not oute of the symefull nature of the fathers, but some other wayes, vnknowen vnto man. The scrypture in these promyses, and in other that shall folowe puttethe expresselye, thys pronowne, Thyne, Saying, thy Sede. In thy sede, not in thee sede that chryste shall bryng from heauen shalbe the blessyng of all people. Howe can that be Abrahams, or Jacobes Sede, that neuer toke any of theyr substaunce, but came from heauen, and was made of another kynde of nature, then Abraham and Jacob was of. Who is able by good auctoryte of thee scrypture to warraunte chrystes humanyte, in case it be vnknowen of whō he shoulde take it. As these men knoweth not that denyeth chryste

to

to take the nature of man, of the
blessed vyrgyne. Unto Dauid
God made thee lyke promyse of
Christe to be borne of hys sede.
ii. Samuel. vii. When thy dayes
be paste, and thou slepeste wythe
thy fathers, I wyll suscitate thy
sede after thee, that shall come
out of thy belye. The same haue
ye. i. Paral. xvii. and also Psalm
C. xxxii. The Lord swore a truth
vnto Dauid, and wyll not goo
from it. I wyl set vpon thy seate
(one) of thee fruyte of thy bellye.
Nothynge is moare cleare, then
these wordes. No man douteth
but all these places appertayne
vnto Christe, the sonne of the ho-
lye vyrgyne, who is called here
thee sede of Dauid. Also that it
shoulde come oute of hys awne
belye, concernynge hys posterite:
Then is Christe called the fruyte

of

of Dauids belye, God dyd swate he would thys do. Excepte he be forsworne he hathe done it, and in that God be praysed, we bee agreed. Therfore we wyll not tarye longe in thee proue thereof, seynge it neadeth no probation. One thynge I desyre thee Christian Reader of, that he marcke well euerye worde of the promyse, where as he calleth hym that is promysed, nowe thee seede of Dauid, then thee fruyte of hys wombe: yf he so do, it shalbe easy to comprehende, howe farre these menne be from thee veryte, that Christe shoulde be a man of thee fathers nature accordynge to the Scriptures, and yet neuer receaued hys humane nature of none of theym all. Loke in thee scripture, and se what thee fruyte of thee belye is, and thou shalte

fynde

fynde in euery where, it is taken for the chylde that taketh the begynnynge of hys humanyte not onelye in hys mother, but also of hys mother, and parente. And calleth not that thee fruyte of the belye, that passeth the belye wyth oute the communyon and participacion of the mothers substaũce, as thee water runneth, and passethe thorough thee pype, that mengleth it selfe nothynge withe substaunce of the led. For a more ample declaratyon, and defence of thee truethe, concernynge thee humanyte of Christ, and the oryginall therof, Esaye the Prophet hathe more open prophecyes, not onelye assurynge of what familie, and trybe, Christ shulde be borne but also nameth thee condytyon of hys mother, sayinge: Behold, a vyrgyne shal conceaue, & beare

a chylde, the. vii. Chapt. S. Mathew saythe, not onelye that she had conceaued, but also that thee blessed frupte grew in her, so that she was great. Chap. i.

Esaye in the. xi. Chapt. saythe. There shall come fourthe of thee rase of Jesse a braunche, and a floure of hys rote, and so fourthe, reade thee place. Nowe note thee wordes of the holye Ghost, Conceaue, beynge great, and to bring fourthe chylde: whether euer ye dyd reade in the holye scriptures, or in anye other boke, ỹ these properties were founde, or maye be founde in anye, saynge in her, of whose nature and substaunce thee chylde is formed, and made. Therfore the byrgyn. whyche Esaye here saythe shall conceyue, & bringe forth, must minister the part of her substãce to her frupt

other

otherwyse, howe shall it be cal-
led her sonne? The texte amply-
fyeth thys matter so it selfe: that
it neadeth no helpe of any retho-
ricall amplifycation. Fyrst, wyth
thys worde, beholde: for thys
worde declareth that it shoulde
be wondertull, and aboue reason,
that thee nature of a Vyrgyne
should mynyster matter and sub
staunce to anye chylde, neuer be-
ynge knowen of man. Hadde she
done no more, then waxed greate
with nothing of her selfe, and brou
ghte forth the thing that was ma
de wythout her, it had not bene a
thinge to be wondred at, at all, so
moche as the Prophete speaketh.
But it is a greater myracle a vyr
gyn of her owne nature to be mo-
ther vnto a chylde (by Goddes o-
peratyon) and neuer touched by
mā: then to bring forth the burde

that she taketh from another, made wythoute her assistaunce and helpe.

Then goeth forth the Prophete, and dyscussyth thee doute forther by a similitude, and metaphore taken from a tree, after thys sorte. There shal sayth Esay come forthe of the stocke of Jesse a braunche. That is to saye: thee blessed virgyn Mary, note (thee processe of thee texte) and frome thee roote of thys braunche shall spryngе a floure, too saye Christe oure sauiour. Thys is thee order of the text, and the meaning therof: I make thee Christian reader Judge. Oute of the whyche texte note those thynges. Fyrste, that Jesus of Nazareth our sauiour, concerninge hys humanite, hathe not hys beginning from heauen nor els where, but from thee sub-

staunce

ſtaunce of thee roote of Jeſſe. Marcke the wordes of the Prophete. He ſaythe not that Chriſte ſhall be a floure, grafte or tayned, to be annexed to thee roote, but he ſhall be borne of the ſame roote. Conſyder the ſymylytude, and the wordes of thee ſcripture. Chriſte is called the floure of thes braunche. It is not vnknowen vnto all men, but that thee floure is of thee nature & ſubſtaunce of thee tree that beareth thee floure. How can they thé proue (tarye in the text of Eſaye) ſeyng our ſauiour Chriſt is the floure of that ſacrate vyrgyn Mary, ſhoulde not be of her ſubſtaunce and nature? Shewe vs any floure, that is ether of appel tre, nut, or other that is not of the ſame nature & ſubſtaunce that the tree is, of whō it ſpringeth. Yf ye graūt the floure

to be of the nature & substaũce of the stocke that beareth the floure: be nomore iniurypouse, and cruell agaynst Christ the floure & fruyt (by Gods ordinaunces) of the sacrate vyrgyn, then vnto the stock, and route of euery floure of thee felde. Shewe vs the floure of an Orange to springe of an Oke, & thẽ we wyl graunte the humanyte of chryste, nor too take hys orygynall of man, but from heauen, or elles from some other begynnynge, as you doo fayne, ye knowe not what. And then (it muste bee graunted) euen as of the nature of no Orange cã come no orange: so of none of Abrahames nature and stocke, can come Abrahames naturall kynsman oure Sauyoure Christe Jesus accordynge too the flesshe: But ye wyll not contrarye too reason,

graunte

graunte to vs the fyrste, no more can we contrarye bothe to reason and to the holy scrypture, graunt you thee seconde. These places and promyses of thee olde testamente consydered: we wyl bryng forth the auctorite of the new Testament, & shal cõfirme the same.

¶ Testymonyes of the newe Testamente.

OUt of the olde testamẽt we haue heard, that christ shulde be borne accordinge to the holy scryptures. Now let vs heare how the effecte answereth to the formore prophecies. In case the new Testament shuld not in effecte, performe asmuch as the olde testament, figured by shadowes and saw before by prophecye, they bothe myghte

be iustlye suspected, and no force though both of them were denyed. And for a probacyon, lette vs take thee experyence of it in thys matter concernynge the humanyte of Christ, and that he toke hys begynnynge in and of thee holy vyrgyn, by the operatyon of the holye Ghoste. The Aungel sayde vnto the blessed Vyrgyn, Luke thee fyrste. Beholde thou shalte cõcepue in thy wombe, and beare a sonne, thee whyche thynges S. Mathewe expresselthe thus. Thou shalt be great, and beare a sonne. Marcke thee whole state of the scrypture, and thee wordes here rehersed, too concepue and beare a chylde: ye shal alwayes fynde, it is none other thynge, but that thee mother shall bee a verye true and naturall parente wyth perfyccypatyon of her owne

substaunce

ſubſtaunce wythe her chylde.
Therfore Sayncte Mathewe in
thee fyrſte Chappter too helpe
thys doute, amonge other thyn-
ges touchynge thee genealogye
and ſtocke of Chriſt, ſayeth thus,
ſpeakynge of thee bleſſed virgin
Mary, Of whom is borne chriſt
and doeth not ſaye by whome or
thorough whome Chriſte paſſed.
The ſaine worde Of, vſethe S.
Paule twyſe to the Romaynes.
and ones to the Galathyans, thee
whyche worde he woulde not
haue vſed ſo manye tymes, in-
caſe Chriſte hathe taken no ſub-
ſtaunce of hys mother, but paſ-
ſed thorough her wythoute partty-
cipation of her nature as the wa-
ter throughe a conduite. To thee
Romaynes in the firſte Chapter
he ſayth thus, whyche was borne
of the ſede of Dauid as touching

the flesshe. And in the.ix. Chapter Chriſte after the flesshe is of thee fathers, and in the fourthe to the Galathyans he sayeth, when the tyme was fulfylled, God sende hys sonne borne of a woman: What can bee more playnelye sayde: to proue oure Sauyoure Jesus chryste to haue taken of thee byrgyne, thee substaunce of humane nature. Namelye because the newe Testamente, and thee authorytes thereof, doeth so Godlye corresponde and answere too the Prophecyes of thee olde lawe, Gene.xxii.xxvi. In thy sede, sayeth Moyses, and not in an other sede, or in a heauenlye sede. The same doeth S. Paule repete, saying: Chriſt is of the fathers as concernyng to the flesshe. Marke the word Of, and it shal destroy, ỹ fond opiniõ of thẽ that saye,

say, true it is, we graūt that chriſt is of the ſede of Dauid, yet it foloweth not he ſhuld take of thee nature, and ſubſtaunce of the ſacrate vyrgyn. Note well the wordes, and they ſhall ſatyſfye thee. Vnto thys obiectyon and other, I wyll aunſwere vnto here after, in thee ende of thee oratyon. Now to the proue of our propoſytyon, reade the fyrſt of Sainte Luke, and marcke thee gretynge of Elyzabeth vnto the holye vyrgyne beyng greate: Bleſſed sayd ſhe is thee frupte of thy wombe. Thys holye womanue callethe Chriſt the fruite, but wherof, and from whence had ſhe thys frupte of heauen, or other wher: no truly: but it was thee frupte of her owne belye, then of her owne ſubſtaunce, or elſe it were a manifeſt lye to call chriſte the

frupte

fruyte of her belye. Neyther I thyncke, there is no man that would call a thyng the fruyte of a tree, that neuer had thee nature of a tree. What man was euer so founde too saye, that a Pere were the fruyte of a Cherye tree. Or who is he that can saye, that Jesus of Nazareth takynge hys humanyte frō heauen or of some other thynge beside hys mother, can truely call him, the fruyt of hys mothers wombe. Thee scrypture sayethe: Chryste is her sonne, and she is hys mother, not a fayned mother, but a true and verye naturall mother. So sayethe Sayncte Mathewe in the fyrste Chapt. She broughte forthe her sonne. And so the vyrgyn called hym Luke thee seconde, Sonne why haste thou done thus vnto vs. Beleue the scryp-

turs

tures, and ponder accordynglye thee wordes and sentences thereof. Math. i. Luke. iii. Joh. ii. xix.

One place more there is in S. Paule wrytten in the seconde too the Ebrewe, whyche is thys, for asmoche then as thee chyldren were partakers of flesshe and bloude, he also hym selfe lykewyse toke parte wyth them. And in thee same place he sayethe: He toke thee sede of Abraham, & not of thee Aungels, so that he must be lyke vnto hys brothers in all thynges. Thys place appertaynynge to the natiuyte of Christe, lette vs consyder dylygentlye the woordes of S. Paules oration, howe he prouethe Chryst to have oure nature, whyche he tooke of hys mother. Yf it be so sayth e Saynt Paule, that the chyldren, that is to saye: men be partakers

of

of flesshe and bloude: Chriſte be-
cauſe he myghte deſtroye hym
that hath the dominion of death,
by the death in hys owne bodye,
was made partaker of thee ſame,
too wyte of flesſhe and bloude.
Here he vſethe three woordes,
Lykewyſe, Partaker, Of thee
ſame. Reade thee texte and note
the woordes.

¶ Fyrſt it is oute of doute, that
oure flesſhe is of thee nature and
ſubſtaunce of a woman. Nowe
ſayethe S. Paule Chryſte lyke-
wyſe, that is to ſaye: after thee
ſame maner toke flesſhe as hys
brothers. I ſaye not lyke vnto
vs, for wee receaue oure nature
wythe ſynne, and in ſynne, and
by naturall coniunctyon. Chriſte
receaued hys humanyte of hys
mother wythoute ſynne, by thee
operacyon of thee holye ghooſte.

But

But too Saynte Paules wor-
des: lyke as man taketh hys na-
ture of hys parentes, so lykewy-
se toke chryst hys humane nature
of thee blessed Vyrgyne, or else
Saynte Paules symyle proued
nothynge.

☞ The second worde of Saynt
Paule sayeth, that he was made
participante, or partaker. Nowe
there is noo participatyon, nor
can be, excepte it be of soche thin-
ges, as is commune betwene
theym that be partakers of one
thynge. It cannot be therefore
that Christe hathe taken other
flesche then hys brothers hadde,
whyche was of the sede of man.
Forther he addeth. Christe toke
thee seede of Abraham, and not
of Angelles, that is asmoche too
saye: Abrahams flesche verely hu-
mane, and not any body or flesche

celesti

celestiall, or made of thee ayer.
In thys place Saynt Paul sheweth playnelye from whens, and of whom Christ toke hys humanyte. In the same chapter Saint Paule sayethe, Chryste is made lyke vnto hys brothers in all thynges.

☞ Howe can thys I praye you bee trewe, in case he neuer tooke hys humane nature of anye of hys brothers substaunce. Thee whyche thynge, yf ye take from Christe, there is nothynge can be moare vnlyke, then Chryste, and vs, that be hys brothers. In the laste reason Saynt Paule sayth that Christe was tempted, that he myghte succour soche as were tempted. Nowe there is no flesche, can be tempted, but mans flesshe. And there is noo mannes flesshe, but it hath taken hys beginning

of

of the substaunce of man, excepte it were Adam the fyrste man that was made of the yearth. Genesi. ij. Farther, howe can he helpe vs, as S. Paule sayth, beynge in an other flesshe from vs. Yf he haue another flesshe then we haue (I excepte synne, and nowe mortalyte (howe or where in is the iustyce of God satisfyed for synne? How can he be a faythfull medyatoure betwene God and mã, that neuer toke hys humanyte of thee substaunce or nature of any man?

☞ These places and auctorites, I truste suffyceth euerye Chrystian harte for the stably heinent of thys Artycle of oure beleke, where we confesse that Chryste was conceaued by thee holye ghoste, and borne of the Vyrgyn Marye. By the whyche worde Of, we beleue that he tooke hys humanyte

humanyte of her substaunce, and hadde none other begynnynge as touchynge hys humanyte, then in her, and of her, by thee operatyon of the holye ghoste. There nowe resteth nomoze to be sayde of me in thys parte, but to aunswere vn to soche obiections, as the contra rye parte resysteth thys trueth wythall.

The fyrste obiection.

☞ Yf chryste toke hys flesshe of a womanne, then were he a syn= ner, and partaker of thee synne, that naturallye dwelleth in eue= rye of Adams posterye, Roma= no. v. xi.

We answere:

☞ In case chryste had bene in all thynges conceaued, and borne as we bee, theyr obiectyon were true. But the Angel in thee fyrste of Saynte Luke, declareth thee

dyuer

dyuerſyte betwene thee conceꝑ
tyon and byrthe of Chriſte, and
oures. The holye ghoſte (ſaythe
he vnto the holye Vyrgyn) ſhall
come vppon the, and the myghte
of the hyeſte, ſhall ſhadowe thee.
And in caſe thee almyghtye had
not ſanctyfyed and halowed thee
ſede of Dauid in the ſacrate vyr-
gyn, whyche Chriſte tooke in her
wombe, it myghte haue mynyſ-
tred ſome ſuſpicion, that Chriſte
beynge man of ſynnefull nature,
ſhoulde alſo be a ſynner him ſelf.
But thee Scrypture declarethe
not onely Chriſte, to be the ſede &
fruyte of thee vyrgyn, but alſo a
ſede and fruyte wythoute ſynne.
Sayinge: thee thynge that ſhall
be borne of the is holye, and ſhal
be called the ſonne of God. This
teſtimonye of the wyll of God in
the ſcripture ſhoulde ſuffyce the

people of God. Why seke we a knot in a roushe, & put doute in a manyfeste veryte, or to feare of the thynge, that Goddes worde playnly putteth out of feare, and sayth, It shalbe no synful fruyt, nor vyciated seede that thee blessed vyrgyn shall vrynge forthe, but it shalbe an holye fruyte. Luke. i. And in thee same place Elizabeth sayth. Blessed is the fruyte of thy belye. The holy woman wyll admytte noo curtsse or maledyctyon of synne in thys fruyte. The Prophet Hiere. xxiii. sayethe, that God promysed too suscytate vnto Dauid a ryghteouse braunche.

¶ In thys Prophete, there is contayned, twoo verytyes of Christe. The fyrste is, that he shalbe of the seede of Dauid, as the braūche of a tree, is of the tree

le selfe. Nowe it is knowen, that the tree, and the braunche thereof, is partycypante of one, and of thee same nature, of the same sape, and condytyon. So is Christe (touchynge hys humanyte) of thee same nature that hys mother was of. That is to saye: of thee seede of Dauid. And thys proueth the Artycle of our fayth, He was borne of thee Vyrgyn Marye.

¶ The seconde parte of thee Prophecye proueth thee confutacyon of soche as woulde infer, and make to folowe, yf Christe be of thee substaunce and nature of hys mother, then is he a synner. Marcke thee texte and it wyll answere the contrarye. The texte saythe it shal not onely be a braunche, but a iuste braunche. That is to saye: innocente and

wythoute synne before thee face & iudgement of GOD, as thoughe the Prophete had sayd, This braunche shal take hys beynge & orygynal of Dauids posteryte & yet wante synne.

¶ So dothe thee Prophete Esay saye: capit. liii. speakynge of thys blessed, and innocente sede. Who dyd no synne, nether fraud was founde in hys mouthe. The same wytnethe Sayncte Peter. i. Petri. ii. and Sayncte John. i. John, iii. He appeared to take awaye oure synne, and no synne was founde in hym. Of these places we humblye beseche all christyan menne to iudge, whether thee worde of God proueth not, as well, Christe too take of thee substaunce of hys mother, as to proue thee same braunche and frupte of her bellye too be

boyde

boyde of all ſynne, the holy ghoſt wozkynge the ſame as it is wzyt= ten Luke. i.

The ſeconde obiectyon.

¶ S. Math in hys fyrſt Chap= ter ſayeth: That whyche is bozne of her, is of the holye ghoſte: then it is not of thee nature and ſub= ſtaunce of the vyrgin.

We anſwere.

¶ Yf the cyrcumſtaunce of thee place bee marked, they ſhall know, they do iniuries to the text here, as in other places. Foz when the vyrgyn heard, there ſhoulde be a chylde bozne of her, & ſhe yet in the grace and perfec= tyō of her vyrginyte, as of a thin ge impoſſyble by nature too bee done, wondzeth at the tydynges, and requyzethe thee Aungell of thee meanes, howe it maye bee done, where vnto the Aungell ma=

keth answere, to satysfye the ad-
myratyon of thee troubled vyr-
gyn thus. The holye ghoste shall
come vppon thee, and he shall
worcke thys wonderfull worcke
in the, although aboue the con-
sente of thy reason, yet not with-
oute thassystaunce of thy nature
whych shall be shadowed by the
holye ghooste. Thys interpreta-
tyon of S. Luke admyttethe,
S. Mathewe in the fyrst Chap-
ter, where as Joseph was noo
lesse troubled too se hys affyaun-
ced, and promysed wyfe, too be
wythe chylde, (thoughte it had
bene by some synystre, and for-
bydden meanes,) as well as thee
poure Vyrgyne wythe reason,
thoughte it coulde neuerbe with-
oute the knowledge of man. As
from heauen her reason was
confounded and made too geue
place

place vnto fayth, and thee power of GOD, so was Joseph by nyght admonyshed of hys ouer hasty iudgemente, and lyghte suspectyon, that hys promised wyfe was not greate by anye manne, but by thee holye ghooste.

Thus myndethe thee Euangelyste, to take oute of Joseph thee suspectiō that he had of the Godlye byrgyn for her beynge wythe chylde, and not too proue, that the chylde wythe in her, was not of her owne substaunce and nature. Reade the place, and marke thee state and argumente thereof, then shall thee texte interprete at it selfe. Yf it be so (as God forbydde, it shoulde) anye would wrest and constrayne thys wordes (of the holy ghost) against the cyrcumstaunce and meanyng of the Euangelyste. Woe wyshe and

requyre it too be admytted of all menne for thee scryptures sake, all thee Prophecies that sayethe Messyas shoulde bee borne of a woman, and not by a womanne, or passynge throughe a woman. Yf they wyll not thus bee contented, but force thee letter that sayth (of the holy ghost) that is to saye: Chryste was borne of thee substaunce of thee holye ghoste, then shoulde they proue eyther chriſte to haue no flesshe, because thee holye ghoste hathe none, nor neuer hadde: or elſe thee God to bee turned into the nature of mã. And so wher as God before was and is euer immortall: shoulde by there reason bee made mortall, whyche were a blasphemye to graunte.

The thyrde obiectyon.

¶ Chriſt the sonne of God toke

not

not oure nature, but by a certayne chaunge and commutatyon, the wozde that befoze was God, to be made flesshe, accozdynge too the scriptures, Jo.i. and the wozd is made flesshe.

Woe Answere.

☞ Thys wzonge interpzetation of thee scrypptures commethe by the equiuocatyon, oz diuerse syg=nyfycatyō of thys wozd (Made) Whyche hath in thee scrypptures two syngnifycations. The fyzst, it syngnyfyeth a chaunge of one na=ture into an other as Jo.ii. thee water was made wyne. And also Genc.xix. The wife of Loth was made into a stone of salte. Thys wozd (Made) in the scrip=ture in manye other places syg=nyfyethe as moche, as to saye re=ceaued, as S. Paule wzytethe Galat.iii. chzyste is made foz vs

the

thee curse or execratyon. That is too saye receaued in hym thee curse and maledictiõ of god for oure synnes. And agayn. ii. cor. v He that knewe noo synne, made synne for vs. That is to saye was the sacrifice for oure synne. Good Christyane reader, remembre to take the meanynge of thes scripture accordyng to the circumstaunce thereof, and then thou shalte perceaue for thee immutabylyte of Goddes nature, that where Sayncte John sayethe, and the worde was made flesshe, is euen as moche to saye, as thee sonne of God, receaued flesshe, And noo other sense nor meanynge can it haue then thys, excepte ye woulde thee worde that was God before, and immortall is nowe chaunged into man, and become mortall, whyche sentence

repu-

repugneth euery boke of the scrip-
ture. Farther it shoulde folowe,
that he that was before God, as
S. John sayethe, nowe lyuethe
to bee God, and is made manne,
as thee water that was turned in
to wyne John. ii. Lefte too bee
wyne and became water. And as
the corne of salte was no more the
wyfe of Lothe, but a corne of
salte.

☞ Beside all thys, yf god be tur
ned into man, how standeth theyr
fyrst interpretacyō, that his flesche
and trew humanyte is of the ho
lye ghoste.

¶ No maner of waye douteles
for no substaunce of flesche is of
the substaunce of the holy ghost,
nor noo substaunce of thee holye
Ghoste can or maye bee the sub-
staunce of the flesche. Thus there
fore wyth the scriptures we con-
clude

clude thee woorde, remaynynge styll thee woorde, annexed vnto it thee nature of manne whyche he toke of thee blessed Vyrgyn, and truelye is called thee fruyte of her bellye.

The fourthe Obiection.

☞ Whatsoeuer is borne of a womanne, hathe a carnall bodye, but Sayncte Paule attributeth vnto chryste a spyrytuall bodye 1. Cor. xv. therefore he was not conceyued nor borne of thee womannes nature.

We Answere:

☞ S. Paule in that place speakethe not of thee incarnatyon of christe, whether it be of the Vyrgyn, or from heauen: as it is easelye to bee sene by the matter he intreatethe of. But he wryteth of thee state and condytyon of thee bodye after the resurrectyon,

tyon. And aunſwereth there to thee obiectyon of theym that demaunded, in what bodye thee dead ſhoulde ryſe: in thee ſame ſaythe he: that they lyued, but noo moze moztall, noz ſubiecte vnto thee payne of inoztalyte, as Adames bodye was, after he ſynned: but ſpyzytuall, as Chriſtes bodye was after hys reſurrectyon (ſpyzytuall I ſaye, not that it loſeth hys humanyte, oz is tourned into thee nature of a ſpyzyte. But becauſe it ſhal lacke all inoztall qualyties.) Thus pzouethe Saynte Paule, when he ſayeth, it is ſowen a natural bodye, it ſhall ryſe a ſpyzytuall bodye. Here ſaynete Paule ſpeaketh of the bodye of Chriſt after thee reſurrection, and not of hys incarnation. Wherefoze theyz reaſon concludeth nothynge.

Foz

For they inferr a wronge conclu-
syon of an euyl vnderstand prin-
cipall.

The fyfthe Obiection.

☞ Yf Christe shuld receaue hys humanite of thee nature of man, it shoulde be to thee ignominye and contempte of hys persomne, whose holynes wyll not admytte any coniunction wyth the vnper-fection of man.

We answere.

☞ It is no ignominye, or cõtẽpt at al, but rather a certaynie argu-ment of Gods mercy (which pas-seth al hys workes) that he wolde not abhorre to be partaker of our infirme nature.

⚜ Other cominune Obiections.

Saynt Paul, Coll. i. Ephe. iii. Hebr. i. Jo. iii. i. Cor. xv. Joh. vi. Hebr. xii. Ephe. iiii. In these pla-ces it is playne that Chryste is

called

called the fyrst begotten of crea-
tures. That he came frō heauen,
That he is the bread geuē from
heauen. He is to daye, & was ye-
sterdaye also. He ascended, that
fyrst descended. These places say
they, proue, he toke not his ory gi-
nall of hys mother.

We answere:

✠ Christ as he is very God, so is
he very man & accordinge to hys
godhead he hath ben, is, and euer
shalbe without beginninge, & of
thys hys diuyne nature speaketh
the places afore rehersed, and not
of hys humanyte. Farther it is
the maner of thee scripture, be-
cause of the vnion and contunctī-
on of these twoo natures in one
personne, many tymes to ascryb
and put that vnto the one nature,
whych properly is dewe vnto the
other.

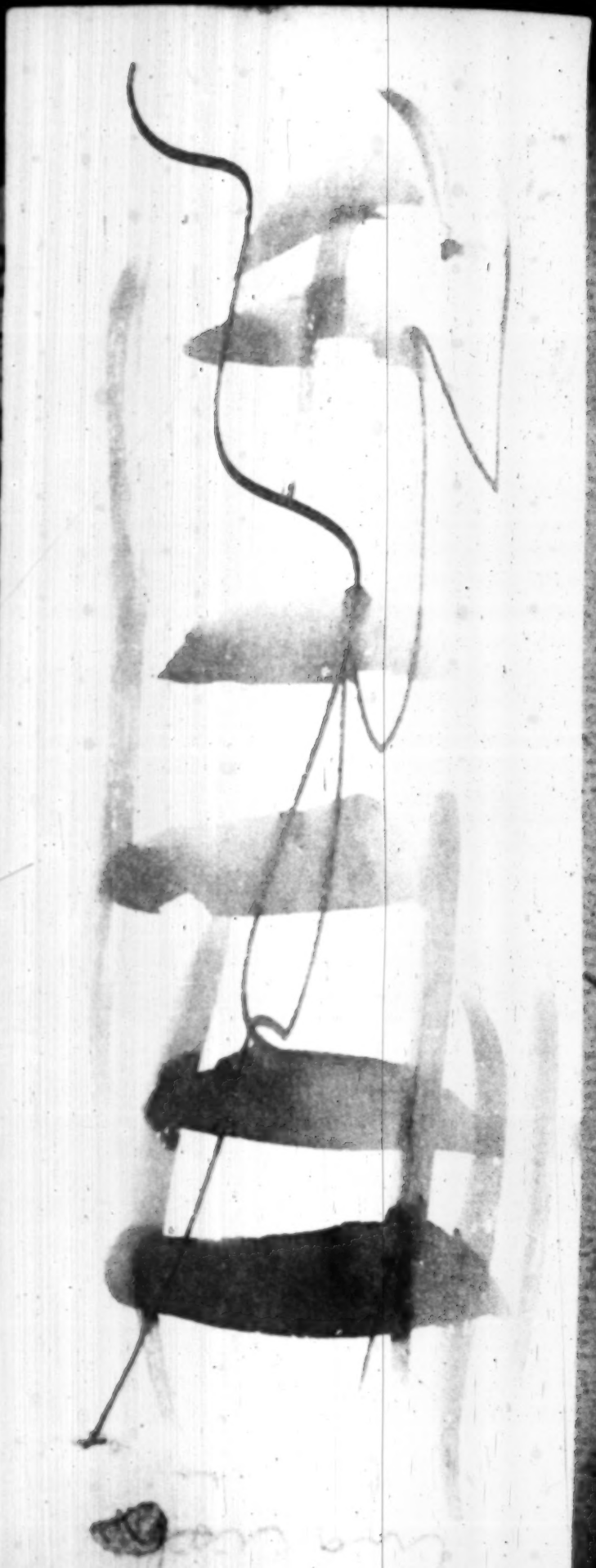
The

☞ The conclusyon.

❧ Seynge the scripture hath in thys poynt as wel stablyshed the trueth, that chryst our sauiour toke hys humanite of thee Blessed vyrgyn, as also answered all thee obiections that can be brought agaynst the trueth: It shall be thee dewtye and office, of as many as loue the Lord in Chryst with hūblenes, rather to consent vnto the truth: then of affectiō, to stande at the defence of a lye. The lyuynge God graūt vs hys holy spyryte, that ones we maye al knowe one thinge in Chryst Jesu, to our saluation, So Be It.

❧ Imprinted at Londō in Paules Church yearde, at the Signe of the Starre. By Thomas Raynalde.

M. D. L.

☞ Cum priuilegio ad Imprimendum Solum.

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